2: Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

of India that it should not be taken over by Russia. It was decided to put on the throne a younger brother of the fugitive Safdar Ali's—who by good luck had escaped murder. This young man, Muhammad Nazím Khán, had had an unusually wide political education. As a boy of only nine or ten he had been sent down by his father as a hostage to Gilgit, and had there met British officers for the first time and gained many new ideas. Later he had acted as ambassador and negotiator for his father and his brother on missions to Chinese Turkestan and Afghanistan, and he could talk Wakhi, Turki, Khowar, and Hindustani, as well as his own Burushaski. Above all, he was an extremely able youth, and had drawn his own deductions from his varied adventures. In 1892[1] he was therefore made king, with the able Humayun Beg as his Wazir, and since that time he has been our trusty and faithful ally, guarding for us the lofty passes that are the extreme northern gates to India on the west. For four and forty years he has now ruled his people with firmness, sympathy, and kindness, maintaining security, dispensing justice in accordance with local custom and public opinion, keeping up and encouraging the traditional festivals that punctuate the year with joust and dance, music and merriment.

During his reign there have been only two murders on Hunza soil, serious crime is unknown, and even theft and petty pilfering are non-existent, though there are in the country no prisons and no police. On rare occasions when some mischief-maker threatens serious trouble, the Mir, with the concurrence of his subjects, may deport the would-be disturber of the peace to the distant valleys of Shimshál to tend the royal flocks that pasture there or to spend his energy on roads or aqueducts. Food and pasturage are plentiful, and life in some respects more luxurious than in lower Hunza; but the Hunzukuts loves his home, his family, his apricots, and after a couple of years' exile the malcontent returns a wiser man. It is amusing to see a recent book indicting the Mir of Hunza for the "tyranny" that imposes so humane and so useful a punish-

[1] A popular account of these high matters may be found in Algernon Durand's *Making of a Frontier*, and in E. F. Knight's *Where Three Empires Meet*.

fire, but the usual gaily dressed crowd were at "The Gate," 796
just as on the recent Wedding Day. I slipped across to join the 788
women and got a warm reception from many whom I knew and more whom I did not. Then an old crone came along, bearing a huge dish of flour and sprinkled a pinch on every woman's cap and left shoulder, saying as she did so: "Ya Ali!" All seemed pleased when I said: "Nay, mother, would you forget me?" and as she duly sprinkled me too I slipped a few pence into her hand. Then I extricated myself from the women's throng, scattering good wishes as I went, to rejoin David, whom I found similarly be-floured.

We thankfully toiled uphill home, too hot now in our 796
midnight wrappings, and very shortly faithful Zaidu and Dádo produced a hot breakfast, after which we turned in and slept. There must be some magic in the Hunza air. You would hardly contemplate sitting out of doors to watch an open-air show at home at 7,600 feet from 5 to 8 a.m. on December 21st (or even on December 16th, for the Hunza calendar has got its Solstice slightly "fast") with the thermometer reading 22° Fahrenheit.

There was to be more dancing that p.m., but we felt we had seen enough for one day, and the headmen seemed relieved when we said we would not come. They confessed that after the bonfire people went home and made merry with their wine, and that there might be some mild rowdyism—and since they have no other drink but water, who shall blame them? Not we, dissolute bibbers of hot tea! We did not want to spoil our impression of the astounding orderliness of the night's merry-making. Though everyone was in the highest spirits and the youngsters full of excitement, the crowd's behaviour was perfect. Even when one torch flew right across the circle into the faces of half a dozen spectators, there was only a laughing stampede, and when the circle drew in too close and threatened to impede the dancing, some responsible grown-up simply snatched a brand from the fire and swept it round the front ranks, driving the children back amidst fun 796
and laughter. Considering that there are no police in the 625
country, and that the headmen have no authority except their 622

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[625] [622] personal influence, we found the lack of even minor misdemeanours among the Hunzukuts perennially astonishing.

796 773 The Tumushelling Bonfire would seem to have originated amongst the Shins, but the Hunza Burusho, with their delight in pageantry, have lifted it and made it the central item in whatever were their own original Solstice rites. The oft-told story of the Bonfire is this: Once upon a time there lived a tyrant King of Gilgit, Shíri Badat by name, who exacted the tribute of one lamb or kid daily from his people. The custom was that each house in turn should pay the tribute. One day the turn fell to a poor old woman who possessed nothing in the world but one well-beloved pet lamb. Shíri Badat ate the lamb as usual, but remarked that it had a peculiarly delicate flavour, and asked its history. The old woman was summoned to the presence and cross-questioned. Yes, it was rather a special lamb. The ewe, its mother, had died when it was born, and the old woman had given it to her daughter-in-law to suckle; so the lamb had been reared on human milk.

This proved an unfortunate revelation, for from that day forward Shíri Badat demanded a human infant per day, and would not be gainsaid. The country groaned in misery, but the people were helpless, for Shíri Badat was no mortal man to be easily murdered; he was of Peri stock, and bore a charmed life.

Now it happened that a young prince from a neighbouring country had fled in disguise to Gilgit to escape intriguers seeking his life at home. He had taken sanctuary in the Wazir's house, and there he met Princess Nur Bakht, who was a foster-child of the Wazir's. The two young people fell in love, and when the Princess found she was with child she was filled with fear lest her baby should fall a victim to her father's unnatural appetite. So the Wazir, the Prince, and she hatched out a plot in which Nur Bakht was to play the rôle of Delilah to the cannibal Samson, Shíri Badat.

"Father," she said one day, "your subjects are full of wrath and hate because of the baby-tax you levy on them; I fear me they will find some means to slay you. Now if I knew the secret of your life I could the better protect you against harm."

000 *ɛči bo* she kisses his foot and hand. 138.8.

Used especially of the action of touching something with the fingers and then kissing them or putting them to the lips:

hanikaʃe tɛap ne bʌ ne gɔromo ke gɔromi . . the bridegroom and bride, touching the dishes and kissing (their fingers). 304.17, Cp. 18. *Thame tɛap ne bʾʌ ne hɔlɔr nim . . . hɔrudai.i* the Tham, touching (the dish) and kissing (his fingers), going to the house, sits down . . . 340.1. Cp. 70.7.

In this phrase *bʌ ne* sounds like one word, *bʾane*. The kiss direct is expressed by *bɔn ʃtʌs*. *bɔn* is probably *bʌ* + *ʌn* = a kiss.

ariŋaʃe bɔn ʃtimi he kissed my hand. *ine ilɛumutɛaʃe bɔn ʃtimi, ine iʃʌtiyaʃe bɔn ʃtimi, ine kivrts bimʌn uyɔrnʌʃe bɔn ʃtimi* he kissed (the child) on its eyes, he kissed it on the forehead, he kissed it on all its limbs. 90.28.

I have *hiles bɔn ʃtimi*, he kissed the child, but I think this must be wrong, as in all other examples where the object kissed is expressed it has the suffix *-ʌʃe*. 92.16, 138.8, 368.9, 378.12.

bɔbɛ v. *bʌbʾa*.

bɔbo v. *bɔpo*.

bɔbuk-rilo (x). — *čili bɔbuk* very small bead. EOL. (Perhaps "juniper berry" Cp. Sh. *čili* juniper tree).

bɔdɔm v. *bʌdʌm*.

625 *bʌʃigɔr* the Mir's "Bodyguard". Small bodies of armed men maintained by the Mirs of Hunza and Nagir with the sanction and assistance of the Government of India. 340.17. Eng.

60 b

[See corrigenda et addenda, category 116, p. 541-Analyst]